

VOL. X.

THE

No. 6.

ALBERT COLLEGE TIMES



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THE ALBERT COLLEGE TIMES

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VOL. X.

BELLEVILLE, MARCH, 1898.

No. 6.

Albert College Times.

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THE TWO GATES.

A pilgrim once (so runs an ancient tale),
Old, worn, and spent, crept down a shadowed vale :
On either hand rose mountains bleak and high ;
Chill was the gusty air, and dark the sky ;
The path was rugged, and his feet were bare :
His faded cheek was seamed by pain and care ;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way ;
But while his dim and weary eyes essay
To find an outlet in the mountain side
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-falling breath,
Above the portal read, "The Gate of Death."

He could not stay his feet, that led thereto :
It yielded to his touch, and passing through,
He came into a world all bright and fair :
Blue were the heavens, and balmy was the air ;
And, lo ! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned ;
Behold ! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lusterful and clear as those new skies,
Free from the mists of age, of care and strife,
Above the portal read, "The Gate of Life."

—Selected.

"He who laughs last laughs best," said the
first of March to the new spring hat.

Paddle your own canoes.

Smile sweetly when the wind whips your
hat into the nearest pool.

Hold your umbrella so the drippings will

fall pleasantly upon the hat and shoulders of your companion.

If a lady falls, she will thank you more to pass unobservingly on, than to offer assistance.

An index to character—the expression following a reversed umbrella.

Commence early to fortify yourself for that trying ordeal, spring cleaning.

Blow ye winds and crack your cheeks,
Sunshine soon will spoil your freaks.

The publishing of the Missionary Society report in our last issue and its consequent increase of circulation, have proved a decided success. From many quarters come words of approval and praise. We are pleased that our patrons and friends have commended the enterprise.

It has been the custom of our college for many years to hold what is known as "semi-terminal examinations." These are held at the end of every five weeks' work. All students are required to write. It has not been the practice to send to parents or guardians a report of all these examinations, but in the case of junior students the standing is given as often as possible.

Coming as they do every half term they are the occasion of review and contest. A strong desire to take "the red" is a stimulus to study; the student desires to excel his fellows. The fact of his having to face an examination compels him to prepare for it. In this age when progress in education is tested by examination these "semi-terminals" are of great advantage.

CANADA'S COMMERCIAL CRISIS "There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."

In the world of men as in the world of waters, there is an ebb tide and a flow tide. It requires not the wisdom of a philosopher, the craftiness of a politi-

cian, the shrewdness of a statesman, nor the imagination of a poet to discover that the securing of critical and pivotal periods or positions always gives the vantage ground of superiority. Even a cursory observer of human history has read upon the surface, that men and nations have had their times of progression and times of regression.

As a nation we have very unwillingly learned the truth of this seeming poetic sentiment. It has been forced upon us even in the fervor of our youthful hopefulness. The lesson has indeed been a severe one, yet it has not been void of practical benefit.

Commercially, as a nation, Canada has been experiencing the ebb of the tide. This, perhaps is more true of the older communities than the newer settlements, and likewise more true of the country than of the city. For several years the tide has been slowly, yet certainly, receding. Flowing out and out, it seemed that the well-watered coast would become the high, arid inland. Had it continued, there would be abundant room for generous thought in the mind of the true brother of mankind. While the water was leaving our shores it was going to lave the lands of others, perhaps more needy. This fluctuation of prosperity is but one phase of the law of compensation.

It is not many years since we, as a nation, were enjoying the flow of the tide. Prosperity was lavishing smiles upon us, produce was abundant, markets were eager, prices were high. The tide was rising and many men supposed that it would continue to rise or at least constantly flow at a high level. Speculation and investment were but the promoters of syndicates and companies, which drove business with a high, but unsteady hand.

Reverses came and with them disaster. The tide was ebbing. Obligations could not be met, contracts were left unfilled, business was unnerved. Compromise, liquidation and bankruptcy steadily followed; capital locked itself up, employment fled and trade rested. The

tide was receding, but in its retreat it prepared the way for its return.

But what were the causes of this recession of commerce? As the fluctuation of the sea is due to natural and not artificial causes, so was this financial structure also due to natural causes. While no adequate solution can be given to fully solve the difficulty yet there are many striking and apparent reasons.

Naturally, they divide themselves into foreign and local causes. The civilized world at large seemed to be suffering from some silent incursions, whether from without or from within. The uncivilized may have been demanding and taking—rightfully—of our superior position. Or perhaps enlightenment was consuming upon herself the rays of help that should have gone to the needy.

But let us come nearer home for fuller causes. Here are a few briefly mentioned. The human desire to live like or exceed our neighbors, even though incomes are vastly different; the hoarding of capital; the lowering and closing of markets owing to overproduction and national jealousies; the consequent forcing of trade; the wealth of the country finding its way into the pockets of a few, energetic or fortunate; the constant cropping of fertile soil making it unproductive; and the overcrowding of the city and depopulating of the country.

These may not be all the causes nor the exact ones, but they certainly have contributed to the general result. The tide receded, but it is on the return.

THE OUTLOOK
FOR THE YEAR

Already the rushing of returning waters has been joyfully heard. Thirsty trade was eagerly watching, and has taken deep draughts of the rising tide. Revived and refreshed, it is seeking new openings and avenues; stagnation is giving place to agitation and diffidence to confidence.

But it is only the first waves of the incoming tide, that have as yet been felt. Commerce is being strengthened, but the steadier the influx

comes, the better. It should be as naturally progressive as animal or plant life, it should grow and not be forced to leap. Sudden booms in business soon become burdens. The history of every city or community that has been boomed into hasty activity has shown that just as hasty a relapse followed. How often has it been seen that a few avaricious men have pushed a town far beyond its capacity, made a fortune, moved away and left the place to its fate. This need not be the condition of our country under the coming impetus if proper and just methods of business are observed.

We do not have to look far to find the causes of the tide's return. While the ebb was influenced by universal factors the flow is largely due to local causes. One of the foremost is the discovery of gold in Canadian territory. Its glitter has drawn men and means from all nations to our shores. But we are not of those who believe that the actual capital expended in the getting of gold is of direct benefit. On the contrary, we think it is apt to be an injury. But where we do profit is in the advertisement which the glare of gold gives to the nation. It brings it prominently before money seeking investment. Men are attracted to the gold fields, but many of them never get so far. They settle down and become useful citizens. The capital thus invited is not all buried panning sand and sinking shafts, but finds its way into the ordinary channels of trade. It is then this indirect benefit to a country that makes the discovery of gold so desirable.

But there are other causes contributing to the flow of the tide. The stringency of the times has taught needed lessons of economy and frugality. Men are compelled to live within their means, adjusting their affairs to their new surroundings. Then nature has been giving more liberally. Markets have been keener and more active, prices higher. The producer has been educated to cater for the best markets. The agriculturist must now labor with brain as well as with muscle. And while, perhaps, there are some who would thank legislation for its

contribution, we are of the firm conviction that the power of party politics is small in effecting sudden changes. Of course the principles of governments do have their influence, but no party accession can legislate a country into or out of prosperity, unless of course they completely overturn the already established laws. No, we look to other causes than political, to account for the return of the tide.

The prospect, indeed, is brightening as the year advances. From all quarters come assurances of increasing activity. The financial returns show an increase in exports and imports and consequently in customs receipts. Merchants and traders speak with confidence as to the issue. Capitalists are eagerly seeking investments. Manufactories are running full time and some over time. Navigation is fast preparing to do its share. Upon every side signs infallible are to be seen of the rising tide. The outlook for the season is bright. With the promise of a good harvest, with the hope of higher prices, with the expectation of an increase in capital and population and with a strong faith in our own ability to keep pace with the times we may look forward to a year of prosperity and progress.

[In a future issue, if space will permit, we purpose discussing the problem of the ownership and operation of mines.—ED.]

Childhood days, when reviewed from TRUTH the standpoint of maturer years are checkered and marked off by instances, which stand out before the eye of memory as plainly as though before the eye of vision. Among the many scenes which come back to us with such yearning distinctness, those associated with truth and falsehood are perhaps the clearest and recur most frequently. Thus from the very commencement of life this idea of truth and falsehood and the need to keep to the one and abhor the other is instilled into our minds. The observation of this rule becomes one of the great trials and tests of the child's character. By this principle he grasps the idea of right and wrong and by the practical operation of

this principle he learns the mutual trust and dependence, which is the chief attribute and adornment of civilized society.

Thus it is as a child, but when manhood comes the principle of truth as opposed to falsehood has by that time either become so firmly fixed in his mind that it is a part of his nature and no longer needs his jealous care, or it has been so entirely disregarded as to sink below his mental horizon, perhaps to glimmer faintly at times through the murky gloom of indifference and folly. Man is then confronted with the idea of truth as opposed to error. He sees about him the various beliefs which men hold as true and as he examines them and sees how different they are, it is no wonder that he feels like avoiding all and going alone to dig for the priceless jewel.

To search after truth should be the aim of a life. He who finds it has given to the world something that will outlive its birthplace. He who adopts it has cast a new glory upon his character and those of his fellowmen.

But how shall we tell truth from error? By what standard is it to be examined or what shall be our guide as we strive to follow the narrow path which leads to her abode. Be sure that truth is always broader than the world and stronger than the wildest efforts of its rival, error. Being broader than the world it is not confined to any sect or party and being stronger than error it must finally prevail. Being broader than the world, it easily embraces all class of men and none shall find cause to murmur at its practical application. Being stronger than evil it fears not to mingle with it, and hence it is, that much that has error stamped upon its face has often a moiety of truth, and hence that truth is often blurred with error.

Looking at things in this light, viz., that truth is often found hidden under or intermingled with error, we are naturally forced to adopt the broad and honest principle of toleration in our efforts to sift the wheat from the chaff. Then, too, we must start on the right

road. We must not expect to reach a place to the east if we persist in going west. We must start on the broad and well defined highway of God's existence and providence and with this eternal truth as a grand nucleus we need have no fear for the rest.

MAC.

Spring is the fairest member "THE QUARTETTE" in a quartette that comprises OF THE SEASONS." all the beauty that man has power to appreciate and all the grandeur that a God could conceive. Spring is a time of resurrection. The time when what before was inanimate now springs into life and beauty.

Summer is the time of maturing growth. The time when that which is false and frail becomes known as such, while that which contains the germs of health and vitality bursts into ever increasing loveliness.

Autumn is the time of fresh and full maturity. The time when the labors of mother nature through the periods of rest, birth and growth (winter, spring and summer,) find their full reward in the development of the products in the vast field which claims her care.

Winter is the night time of the year. Nature sleeps and dreams, perhaps of the beauties of the coming spring. Without the beauty and variety of its three companions it yet possesses the charm of chaste attractiveness.

MAC.

Patient—"I want to take gas."

Dentist—"It is not usual to administer gas for such a small tooth, my boy. It won't hurt you for an instant."

"You've got to give me gas, or I won't have it out."

"You shouldn't be so afraid of being hurt; now, set up there like a little man."

"I aint afraid of being hurt, but I expect I shall screech when it comes out."

"That won't matter."

"Yes it will. All the boys I ever licked are waiting outside to hear me holler."

LITERARY.

The Responsibilities of Popular Government.

REV. W. G. CLARKE, B.A.

"WHY is it that our Canadian boys are picked up so quickly and put into responsible positions when they go to the States?" is a question frequently asked. A friend asked me this question not long since. My answer at the moment was, "Because our boys are trained in better homes and better principles." And on reflection one might add that the Canadian boy, knowing that Canadians are held in high repute, tries to maintain their good name by honest, upright conduct. Standing by principle he does not easily yield to temptation. I knew a young man who took a business position in one of the cities across the border. In the course of time he received a letter thro' the postoffice containing a note for \$100. He returned it at once to the office saying that some mistake had been made as he was not expecting any money. He heard nothing further of it. But shortly after this he was promoted by his employers to a position where large sums of money were under his control. He had been weighed and was not found wanting.

Nations have reputations just as reputations are attached to individual members of society. One is said to be upright, straightforward and honorable, while another is underhanded, crafty and two-faced. Some are cool and calculating. Others are hot-headed and impulsive. This country may be liberal, fairminded, reasonable and tolerant, while that is bigoted, unjust, grasping, tyrannical and cruel. Here is a nation, friendly, conciliatory, large-hearted and magnanimous; there is a nation pugnacious, suspicious, resentful and jealous. Each nation is but an individual member of the great family of humanity and each one has its own peculiar characteristics.

Does this not also suggest that each nation has an existence or national life all its own just as each person has an organic life all his own?

God spake to Israel as to a person possessing organic and responsible life. Jehovah dealt with the nation as with a moral agent on moral principles. So He visited punishment upon Israel as a whole as well as upon solitary offenders. The solidarity of the corporate life is disclosed on extraordinary occasions. The gorgeous heraldry of the British Empire in jubilee procession proclaimed to the world that we are a unit. Another significant indication is the universal spontaneity with which the national spirit flames forth to resent preferred insult to flag or country. To eliminate causes of discord and to bring about the solidarity of national life and aspiration is the goal of popular and patriotic government.

The recognized or avowed principles underlying the constitution of governments are all important. The Roman Empire attained imperial influence by reason of the self-denying and patriotic efforts of her citizens and the system of justice which prevailed. That system remained to protract the national life and maintain her high position long after the average lips of the subject became vicious and corrupt.

The place, strength and length of days of a nation are conditional upon general righteousness. "Righteousness," says Solomon, Prov. 14, 34, "exalteth a nation." Great Britain, United States and Germany professing to be Christian if united could bid defiance to the world.

The sure foundation of all prosperous, stable and exalted national life is the recognition of the Divine Power and Godhead as the authoritative source of law and justice. The great lawgiver of Israel gives admonitory expression to this thought to the Jewish nation. "He—Jehovah—is thy life and the length of thy days."

Our own country is foremost among the peoples of the earth in giving national expression to this dependence upon the Sovereign Will of God. Among many evidences are the proclamation of a day of National Thanksgiving to God for all the mercies of the year, the legal observance of the Sabbath—the Lord's Day—the Christmas and Easter holidays, etc. Every coin that comes from the government

mints bears these words, "Victoria Dei Gratia Regina"—Victoria Queen by the Grace of God. While on the royal coat of arms or the royal banner wherever unfurled is this legend, "Dieu et mon droit"—God and my right. We are proud to be called a Christian nation, and so far as we continue to recognize God's Sovereignty in our dealings with other nations, whether in war or peace, and incorporate the principles of righteousness in our system of justice and introduce them into our social relations, and apply them to the solution of our national problems, so far will we be equalled among the nations and stand the wrack of time,

Popular responsible governments have high obligations to meet in the discharge of the trust which the free electorate have committed to them. When will our statesman fulfill their great trust? The motto of King Oscar of Norway and Sweden is the proper expression of the obligation the government owes to the peoples. "The people's welfare is my highest law." The highest practical aim attainable by any government is to confer the greatest good to the greatest number. The government that aims at this goal will face a three fold duty, to establish and maintain equality, to secure liberty and to produce fraternity.

It may be agreed that these words, equality, liberty and fraternity, were words ever on the lips of the monstrous Revolutionary Government of France in 1790. In reply it may be said the French Revolution was a monstrous iniquity not because of these watchwords, and the only good to be found arising out of that orgy of blood was in the prominence given to these principles. The calamity was that France was atheistic in thought and life and denied the Divine and only source of these universal rights. Maine in his work on "Ancient Law" confirms this view. He speaks of the venomous opposition which characterized the attitude of the schools of Rousseau and Voltaire toward all religious antiquities. Continuing, he says, "It is well known that it was a point of honor with the reasoners of that day to assume not merely that the institutions called after Moses were not divinely dictated, nor even that they were,

colified at a later date than that attributed to them, but that they and the entire Pentateuch were a gratuitous forgery, executed after the return from the captivity. Debarred, therefore, from one chief security against speculative delusion the philosophers of France, in their eagerness to escape from what they deemed a superstition of the priests, flung themselves headlong into a superstition of the lawyers."

France has yet to learn that grapes do not grow on thistles.

EQUALITY BEFORE THE LAW.

The voice of the people when it finds utterances demands the equality of all men before the law. We, as Canadians, have become very familiar with the cry, during the years of the protracted struggle over the Manitoba School Question, of "Equal Rights to all, special privileges to none." The stubborn mind of the Apostle Peter yielded homage to this grand truth with characteristic abruptness. "Of a truth," said he, in the house of the Gentile Cornelius, "I perceive that God is no respecter of persons." The successors of Peter nevertheless need more light on the same subject. Favoritism shown to persons or classes in church or state is opposed to the highest good of mankind. "One man one vote and to every man a ballot" is the emergence of this principle into practical politics as regards the franchise. This the law can do.

But there are other things which the law cannot do. Law may give expression and force to natural and inherent rights, but no amount of legislation can make men equal naturally or by nature. Nature precedes law and the province of law is to interpret nature. Nature alike produces the palefaced lily and the brazen faced sunflower, the cooing dove and the rocket-winged eagle of the skies, the cheery bird song and the growl of the forest king. And men are not equal in natural endowment.

Paradoxical as it may seem, yet it is true that the law places all men on an equality of natural or inherent rights in order that the inequalities of natural endowment among men may be developed, or at least utilized in the highest interest of the state. For example, it is

conceded to be the duty of the state by building schools, providing books, etc., to place within the reach of every child a free education. In this concession it is worthy of note that free education goes a step farther than the negative statement of duty which says that the law is no respecter of persons and proclaims that the state respects every person, but respects them equally, the one with the other. But what effect has a system of free and popular education on the development of the citizens of the state? Certainly not to produce a mass of men of one insipid and colorless homogeneity. It promotes to the highest degree personality and individualism. It brings God's and nature's grandest men to the top to think, to act, to beckon, to lead. When a measure of beans is shaken up the largest ones work to the top. By free education a similar adjustment of men according to nature's endowment is secured. Similarly all free institutions promote the evident plans of God among men by adjusting the relations of society on the simplicity and symmetry of nature's plan.

Now this is impossible in those countries where social life has become stratified and these privileges are restricted to certain ranks of society. There a man is frequently found in high office not because of fitness above his fellows but by reason of the accident of birth. Consequently the state suffers.

The establishment and maintenance of free institutions which place all men on an equality before the law is the first responsibility of popular government.

LIBERTY.

The state cannot secure absolute liberty to the citizen. This can only be attained when men are absolutely perfect in a moral sense. Popular government is only responsible for the securing of the widest degree of liberty for the subject compatible with the greatest good to the greatest number. When we add an intricate meshwork of social relations to the universality of human rights we obtain a condition of things which makes it absolutely imperative upon government to curtail and in some cases to withdraw

the liberty of the individual in the general interest. Where interests are antagonistic—and every separate interest antagonizes some other interest at some point, sooner or later,—governments are called upon to interfere by legislation. In the proper adjustment of clashing interests the Royal Law claims absolute right of way. "Whatsoever ye would that men should do to you, do ye even so to them." To the children of the kingdom this means, measure your liberty of action by your duty toward others. By this rule the state promotes the general good.

"Liberty is of God, but liberties are of the devil." The liberty of might may mean the slavery of right. Liberty for the southern planter meant slave chains for the dusky sons of Africa. The liberty of the madman to run amuck, armed with pistol and knife means wounds and death to a dozen sane men. The liberty of a distiller to manufacture and sell strong drink means degeneracy for the classes, poverty for the masses, and licence fees for the asses who devise means of raising the revenue. If depriving 4,000 distillers and whiskey vendors of the liberty to make and sell strong drink breaks the shackles of slavish appetite and sets 50,000 men free, who will mark his ballot, "No"? Certainly not the patriot, nor the lover of truth, and liberty and native land.

"They enslave their children's children
Who make compromise with wrong."

British institutions secure and assure personal freedom to the subject. And one cannot doubt but that ultimately this condition will become universal. All rights so called acquired by brute force, riveted by pernicious custom and entrenched in statutory legislation which stand opposed to nature's rights must yield place in the irresistible movement of the ages toward the goal of personal freedom. Serfhood will be no more, Africa must be free.

"Out of the regions of night
The world rolls into light,
'Tis daybreak everywhere."

FRATERNITY.

God is impressing himself upon our race.
"The powers that be are ordained of God."
Governments are means in the hand of God of

evolving certain conditions and states of existence in human society. The effects of constituted authority, the spread of knowledge, historical, philosophic and general, the advantages of useful inventions are hastening the existence upon earth of universal fraternity among men.

Christianity has elevated this thought into an ideal of government.

"Ringing down the grooves of time"
Comes the exalted strain
"Peace on earth good will toward men."

It is the duty of governments to promote the cause of international arbitration, to advance the interests of peace by mutual forbearance and good will. Then shall the war clouds that hang dark and portentous on every horizon disappear before the perfect day of the Sun of Righteousness and Peace. Then shall the war dogs cease their growling.

"And the battle flags be furled
In the parliament of man
The federation of the world."

A MAGNETIC ISLAND.

In the Baltic the Danish island Bornholm, which is situated about twenty-four miles, east by south, from the nearest point of Sweden, may be regarded as a huge magnet. Although the power of this magnetic island is not so great that it can draw the nails out of ships, as was told of the legendary magnetic hills, the magnetism of the rocks on the Island of Bornholm can and does cause a good deal of trouble to ships in quite another way, for the island exerts such an influence on the magnetic needle that it causes a vessel to turn perceptibly aside from its course. The effect of the island magnetism is felt at a distance of fifteen kilometres, or about one and one-half miles.

One million and a half men work in the coal mines of the world. Of these, Great Britain has 535,000; United States, 300,000; Germany, 285,000; Belgium, 100,000; Russia, 44,000. The world's miners of metal number 4,000,000.

Missionary and Religious.

The Watchword of the Student Volunteer Movement - The Evangelization of the World in this Generation.

THIS rallying-cry of the Movement points to a definite object, which should be kept constantly in view. It thus unites forces which otherwise would be scattered and robbed of fullest efficiency. It furnishes a powerful motive by holding up what we have been commanded to do, and by emphasizing the responsibility comprized in a lifetime of service it gives greater intensity to missionary zeal and activity. Since its adoption by the Movement it has proved to be a mighty stimulus, and has furnished what was needed to make the movement move. On the other hand, it has been criticized by some eminent friends of missions, who have concluded that the Movement is based on an "untenable, rhetorical watchword," and consequently is unsound, and even dangerous. We are confident that a candid and thorough consideration will lead to just the opposite conclusion.

I. Let us ask ourselves what the watchword means:

First of all, it should be kept in mind that it was never intended to suggest a new or peculiar theory of missionary work. Some have thought so, and have read into it the idea of a superficial, hasty preaching of the Gospel, which to the non-Christian mind cannot be either comprehensible or effective. Thus considered, it is believed to stand "in the service of certain pre-millennial ideas" (See Lawrence, "Modern Mission in the East," p. 36, and Warneck, Address at Ninth Continental Missionary Conference — "Die Moderne Weltevangelisations Theorie"). The Movement, representing all denominations, and emphasizing as one of its settled principles "loyalty to all the regularly established foreign missionary agencies of the church," does not commit itself to any special

programme of missions. It believes in thorough equipment, as is evidenced from its Educational Department, and volunteers go out not merely as evangelists, but as physicians, teachers, pastors, etc.

Nor should the watchword be interpreted as a sure word of prophecy. It is intended to call attention to what may and ought to be done, not what is actually going to occur. Positively speaking, it means the giving of the Gospel message to every creature—just what everyone interested in missions, regardless of theological view of the methods of work, believes ought to be done. This does not imply that it has to be done in a special way, nor does it make us say that evangelization is the only thing to be done. We believe that it is the first thing to be done in order to the saving of souls, and that all missionary agencies should converge in it; and if this be done, the other things needing to be done—making disciples, training of converts remedying of social evils, etc.—will most likely be accomplished.

When we look out into the field, the peoples needing the Gospel imperatively are those of this generation, and those at home who are responsible for giving them the Gospel are of this generation; and hence the second clause of the watchword, "in this generation."

II. What warrant have we for using this watchword?

1. First of all, Christ has left us a clear and explicit command: "Go ye into all the world and preach the Gospel to the whole creation." This gives no uncertain sound. The disciples understood the plain meaning of Christ's commission, and when they were scattered abroad went everywhere preaching the Word. Whatever difference of opinion there may be as to the best methods of evangelization, as to the results we may expect, whether a small outgathering or a universal conquest, all classes of Christians agree that Christ has commanded us to carry the Gospel to every creature. Whatever else the apostles may have done, they certainly did this one thing, which it is possible for us to do,

no matter how much conditions may have changed.

2. This leads to a second consideration, viz., the condition of the non-Christian nations demands of us this evangelization. However well we may think of the heathen they are certainly no better than their ancestors who lived in Christ's day, when He had compassion on them, and told His disciples to go forth and preach to them His Gospel. What was necessary then is necessary now, and this necessity is increased by the waiting harvest fields, which are riper and more accessible than they ever have been. Our first and supreme duty to those who have never heard of Christ is to give them an opportunity to know Him as a personal Saviour. Here is where our responsibility begins.

3. A third warrant is the fact that the Church is able in this generation to bring the Gospel within the reach of every creature. (1). It can spare the missionaries who, in connection with the native contingent, are needed for an enterprise of this sort. (2). It can spare the means: for when you take into account the vast wealth of the church, the proportion needed for an undertaking like this would scarcely be felt if properly distributed. (3). It has the divine equipment at hand, the Word of God, quick and powerful; the promise of the Holy Ghost, who is able to shake whole communities as with pentecostal power: and when

" In God's own might,
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,
The Light and Truth and Love of Heaven "

we may certainly hope to accomplish what Christ himself recognized as a possibility when He commanded us to do it. (4.) This ability has never been put to the test; so that we are not justified in saying enterprise is not feasible because it has never been done. What the Moravian Church has been doing, Reformed Christendom ought to be able to do. And if all denominations took hold of this enterprise as the Mora-

vians are doing, there would be more heralds of the Cross than the need actually calls for, and those who go would have all necessary support.

III. This brings up a most important consideration, the conditions essential to a realization of the watchword.

1. An enterprise of this sort will require earnest zeal on the part of missionaries and native agents. Too much praise cannot be given to those who are out on the field—their self-sacrifice, their noble heroism, should inspire the church not only with confidence but increased zeal. By reason of their consecrated efforts and prayerful waiting on God, it has been truthfully said: "There are indications in every field of the direct work of the Holy Ghost, and it would seem to us that we are on the eve of a mighty awakening, which shall cover the earth with blessings as the water covers the sea." Yet, doubtless, there is place for still greater directness of purpose, and greater intensity of effort, in bringing the Gospel to those who know Him not.

2 Students should be brought face to face with the claims of missions upon them as a life work, so that a sufficient number may, under the Holy Ghost, make the declaration, "It is my purpose, if God permit, to become a foreign missionary." There can not be too many God-called, Spirit-filled volunteers. The field is waiting for them and calling for them. The church is able to send them. And if they are not sent it is evident where the responsibility must rest.

3. The Church must be baptized anew with the spirit of missions, so as to make it her first business to do the King's business, which requireth haste. Retrenchment on the field must cease. Boards must be relieved from debt, and the foreign work be pushed with a mighty, persistent aggressiveness that renders full obedience to the Lord. The Church has never desired to do this. If her heart were set on it, instead of so many other things, no human forecast can calculate the great things that we might expect from God.

J.R.S.

Report of the Student Volunteer Convention Held at Cleveland.

By MISS A. HARDY, delivered before the Albert College Missionary Band.

THE convention was held in what is known as Gray's Armory. Four hundred and fifty-eight institutions of learning were represented, sixty-one of which were theological seminaries. There were in all 2,214 registered delegates. Eighty-three secretaries of mission boards, the speakers, together with eighty-nine returned missionaries, were on the platform. The convention lasted from Wednesday until Sunday evening, there being three sessions of three hours each in the day, so you see it would be impossible to give you a full report of the proceedings. I will try, however, to give a few general impressions that I received while there and also give an account of a few of the addresses.

One fact that was very much emphasized and which seemed very practical was the necessity of having a thorough education, sound principles and a consecrated self before attempting to do work for God. Strength of character is not formed in a day. The advice of several of the speakers to the students was: "Do not get discouraged. Go on with your Latin, Greek and other studies and some day you will be thankful for the discipline of mind acquired from the study of them." Although it is true that some useless book worms come from the college halls, remember that it is also true that the men and women who move and lead the world come from the places of learning.

The deepest spiritual impressions, I think, were those produced by unity and stillness. The people seemed like an army of men and women met together with one accord in one solemn place, with one purpose and that the extension of God's kingdom. There seemed to be a total absence of anything like strife on account of different sects or nationalities.

In every case the speakers (although very learned and some of them very eloquent men) seemed to realize and caused their hearers to

to recognize the fact that only as they get away from self would they be able to have power in doing God's work. Self was kept in the back ground while Christ was exalted.

AS REGARDS STILLNESS.

No applause was allowed. We had several seasons of silent prayer and often in the midst of this silence we heard the words, "Be ye silent and know that God is here," and certainly God was there and oftentimes it seemed as though we were standing in the audience-chamber of God Almighty.

The first address was given by the Rev. Dr. Meyer of London, England. It was called the "Quiet Session" and Dr. Meyer chose as his subject "Lord, speak to Me."

He began his address by saying "The grand object of this meeting should be direct and definite union of each one with Jesus." We meet not as one sect or church, but as a Holy Church, the Bride of Christ. Christians set on the evangelization of the world in the present century and having this great object in view we must strive to find our true standing before God and consequently our relation to our fellow-man. We must all be wholly and sacredly consecrated before we attempt God's work."

"This afternoon," he said, "it is my purpose to spend three half hours. The first on separation from known evil, the second on the fulness we have in Christ and how to obtain both for this moment and for all time, and the third half hour in claiming the blessing of the Holy Spirit."

He took as his text for the first part Is. lii. and 11: "Depart ye, depart ye, go ye out from thence, touch no unclean things, go ye out of the midst of her, be ye clean that bear the vessels of the Lord." These words were repeated very impressively and as he said the words "Depart" and "Be ye clean that bear the vessels of the Lord," the spirit of God seemed to back it home to every heart. He also read part of the eighth chapter of Ezra and referring especially to the 24th verse he related Ezra's admonition to the faithful in carrying the holy vessels across the desert.

"Now," he said, "there is no one that has

not some holy vessel to carry and some work to do and each is held responsible." II Tim., 1-14. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." He said, "You deposit your all in Christ's hands and He will deposit with you His character and work." Let us be very careful not even to soil the chalice that we bear for God.

Now there are seven points in which possibly you are not clean, but yet it is absolutely necessary that you should be if you wish to bear the vessels of the Lord.

1. Are you clean in your habits? You who are to appear before Sunday School classes, before heathens and in Mission Schools. Remember that you are representatives of the Gospel and must have no evil, filthy, unnatural or polluting habit. He mentioned several habits as drinking, smoking, swearing, lying and others. At this point the people applauded, but he immediately rebuked them with the words, Why do you applaud me? What am I? Remember we are dealing with God. Instead of clapping me let each one ask himself the question. Is it I? Have I a bad habit?

2. Are you indulging your natural appetites eating and drinking to excess. Perhaps something not wrong in itself but on account of your using it to excess is proving a hindrance to you.

3. Does your uncleanness lie in immoral alliances? Are you making intimate friendships with ungodly people—With those whose influence does not tend to uplift? If so, break it off at any sacrifice.

4. Is there any worldly ambition alluring that is not right?

5. Do you stand clear of worldly pleasures—card-playing, theatres, balls and such like? He said: The world must and will have its pleasures. If you want to go with the world, go, but put down the vessels of the Lord before you start.

6. Put away all desire for emotional religion, such as being ruled by dreams, visions, opening of the Bible at significant passages, and so on.

7. Stand aside from the activities of your

own evil nature. Leave nothing undone. Let the searchlight of God's Holy Spirit come in on your heart; put away whatever is wrong and then take the vessel.

After this we had a season of silent prayer, and there in the presence of God we had the seven questions put to us, and we, in turn, were told to ask God that He, through His Holy Spirit, might reveal to us just where our uncleanness was. It was a very heart-searching time and I think that every one felt it as such.

In taking up the second part he related his own experience. He spoke of his experience as a ring with keys on it. The ring represented the will because on it hangs everything else, and the keys, the various things that must be given up. "Now," he said, "God had given me a very strong iron ring or will and I gave up all the keys except one. That one little key stood in the way of my being consecrated. All must be given up. Col. 1-19. "For it pleased the Father that in Him should all fulness dwell," and also in the 2nd chapter and 10th verse, "And ye are complete in Him which is the head of all principality and power."

Then again in order to have this fulness in Christ it is necessary that we get away from self. He explained this by referring to the circumference of a circle, "Every circumference," he said, "may be said to be made up of an arc and its complement." "Now" he said, "the larger the arc the smaller the complement, the smaller the arc the larger the complement." Now, the arc represents self and the complement Christ. If much of self, little of Christ. If less of self, more of Christ. Christ and man can stand against the world.

How shall we take this fulness in Christ? If you are tempted do not be satisfied with simply overcoming the temptation. But, when tempted in one direction, take the opposite grace. If tempted towards impurity go with all your strength in the direction of purity. If tempted towards intemperance go towards temperance. Always take temptation as a reminder to get grace, and then you will be able to say with Paul, "I glory in my infirmities." In this way you will be constantly becoming a stronger

character and the devil, seeing this, will be likely to withdraw. Then, too, prayer is needed, but prayer is not sufficient, we must take the blessing for which we ask.

(Concluded in our next issue.)



ALBERT COLLEGE MISSION BAND.

The monthly meeting of the Band was held the College Chapel, March 13th. After the usual opening exercises, Miss Kingston read an interesting letter from Miss Bowes of the Chinese Rescue Home. A missionary hymn was sung very sweetly by Miss Helen Dyer.

Our delegate to the Cleveland Convention, Miss Hardie, then presented her report in a very impressive and inspiring manner.

After telling of the numbers present and of the nature of the convention, she gave us her own spiritual impressions, those of unity, stillness and an utter absence of self. An account of the "Quiet Session," conducted by Rev. Dr. Meyer, of London, Eng., on the subject, "Lord, Speak to Me," was then presented. Dr. Meyer, spent one-half hour in speaking on "Separation from Known Evil"; another on "The Fulness We Have in Christ," and a third half-hour in claiming the blessing of the Holy Spirit.

A blessing came to all who heard Miss Hardy speak, and each present felt that God had sent a personal message through her.

She next gave us Bishop Baldwin's address on "Spiritual Qualifications of the Missionary." Humility and a likeness of the Lord Jesus Christ are indispensable to him who goes into public work for God. The Christlike man is the one that makes you feel, "God lives with this man."

Mr. Mott's strong appeal for the observance of the Morning Watch and, secondly, of rules for keeping it. Mr. Mott said, "I keep the morning watch that I may be enabled to meet God, to hear His voice, to be sure that it is His, and to receive power to live that day so as to please Him in thought, word and action."

The report given was most thoughtful and

suggestive, and cannot but lead to a deeper consecration on the part of all present. Each felt that Miss Hardy was being used by God, as our hearts were stirred by her address.

A song, "Little Feet for Jesus," was beautifully sung by little Winona Massey, and the meeting closed, though its influence will remain in the lives of many.

Miss A. to Miss B. (whose father is a prominent Reformer)—Where is your father to-day, Miss B.?

Miss B.—He is in the Conservatory. (Then remembering his political leanings)—Oh! No! I mean in the Reformatory.

Prof. D.—Seeing puns are very prevalent at this table, I think we will make the next person pay a forfeit.

F-r-a-r.—Which of the forefeet will he have to pay?

Prof.—Mr. F-r-a-r, you are getting to be a Pharisee (Farr-I-see).

F-r-a-r.—Yes, I am fast approaching a Dry Dock-see (Doxsec).

A-s-t-l :—Say S-t-n-b-y, did you ever kiss a girl?

S-t-n-b-y :—No, but I'd like to.

A-s-t-l :—There is one for the "Times."

S-t-n-l-y :—No, don't put it in the Times, I might have too many applicants.

1st Student,—Where did you say the *utter* most parts of the college are?

2nd Student,—Why on the girl's side.

A COON TABLE CONUNDRUM.

K—In what way does a man going upstairs resemble a yellow and black dog looking up stairs?

D—Was the man sober?

K—Yes.

D—Well, then, I'll give up.

K—One is stepping up the stairs, and the other is staring up the steps.

Barber to Student—Do you have your neck shaved up and *down*.

Student—Yes, certainly, shave anything you find there.

1st Student—Prof. says Miss—sings like a nightingale.

2nd Student—He is wrong; a nightingale rests sometimes.

Some people call the postage stamp window at the post-office "The Lick Observatory."

Deacon—I notice S-t-n-l-y is always singing "Bring Back My Bonnie to Me."

A-n-g-l-n.—Yes, and he sings in the key of E. Sharp.

AT THE MUSICAL PROF.'S RESIDENCE.

It was a very windy day, and the wind came in from some unknown quarter and raised the carpet in the drawing-room, upon which was a large bear rug.

There were several students present who had partaken of the professor's hospitality at dinner. They were all sitting quietly when one of their number was seen to start, get very red in the face, and settled back into his chair very nervously. Again he started, and this time he said, "Prof., was there any brandy in that mince pie? Am I intoxicated or what is up, for I declare I saw that animal hump up his back as if to spring at me?"

We have just been informed that a lady living in the neighborhood of the river has notified the police, that a crazy man walks about in the woods near her home yelling, shouting, and throwing his arms about his head in a very queer manner.

One of our boys practices his elocution out there. Surely she did not mistake him for a lunatic.

SENIORS OF '98.

This is the event of the College history of every student which is looked forward to with the most eagerness of all events, for in the reading of his biography he is able to see to some extent whether he has made a shadow or not while walking within the venerable walls of Albert. Some have made a shadow which will never be eradicated, while others have passed on as ghosts in the night.

Ludovico Artabazus Van Skiver was born and bred beneath the genial influences which seem to hover over all who hail from picturesque Prince Edward. Van shows his bringing up and the truth of the saying, "Train up a child in the way he should go," etc. Clock-work is not in it with him, and we have not the least doubt but that when the hour of final exams strikes, Van's clock will be running as steadily and successfully as at present. May his shadow never grow less!

The subject of this sketch, Francis Barbarikos Kirby is a divinity student. He spent his youth-

ful days on a farm near Stouffville. Since entering the halls of Albert his marked advancement has been with credit to himself and his professors. His faithfulness to his fellow students has gained for him the respect and confidence of all. As Missionary and Religious Editor of The Times he has most ably sustained the good influence which these columns always exert. Frank has a great deal of Irish in him, but the only thing which seems to bring it to the top is the lack of college spirit in a fellow student.

R. P.—Of course you all know who's "Cumming," — is a "theolog," perpendicular and square. He resembles Zachaeus in stature and in humility; Solomon in wisdom, but not in splendor; Moses in slowness of speech, but not in cowardice. Oh, no, R. P. is not a coward, especially at promenade socials. However, one would judge he was bashful, yea, shy, when young. He is the Patron Saint of Cautiousness, Perseverence, Counsel and Love. On state-occasions he displays the eloquence of Frenchmen—the oratory is transmitted through his arms to the ends of his fingers, thus the (w)ringing of his hands is more painfully apparent than the ringing eloquence of his voice. But why enumerate—the worst we can say about R. P. is that he loves, and is loved by everybody.

Samuel J. Green was born some time about the nineteenth century near Haliburton. His boyhood days were spent minding gaps and using the beech rod on his father's oxen. Having become proficient in the trade, and being of a progressive turn of mind, he sought the advantages of a high school, where he carried off his prizes. Some time was spent in fulfilling the requirements of the educational department, but feeling that was not to be his lifework he came to Albert to take the preliminary course. Three years were spent breaking the bread of life to the hungry souls on several of the missions, when he returned to school aspiring to the degree of B.A. He belongs to our senior matric. class and by close application, along with a little stanina, we would predict for him an honored seat in the great future.

Arthur Wambasticus Coone, the genial editor of this journal, is one of the leading spirits in our famous seat of learning. He was born in the fair county of Victoria, where, first in the public schools and afterwards in the Lindsay Collegiate Institute, he received a training in the fundamentals of education. After this he attended the Normal School at Ottawa and in 1894 he found his way to Albert, where he

acquired the polish that has since distinguished him. He has taught public school for four years and has been a probationer in the Methodist ministry for three years. At present he has charge of the Junior Latin and Greek Classes, while he is at the same time pursuing his senior matriculation studies.

Cincunatus Wafer Hopkins, is one of the most brilliant of this years, senior matriculation class; He hails from Kimmount, where, for some time prior to entering the halls of Albert he was engaged in business with his uncle, in which we believe he had success. He is a faithful student, ambitious to excel, caring not to take a second place, only when compelled to do so by circumstances over which he has no control. Notwithstanding his good qualities, he has many failings, which if carefully guarded may be overcome.

Josiah Frappy hails from the flourishing village of Stirling. He is a young man, not very short nor yet very stout, and is rather good looking. He came to Albert after the Xmas. vacation, and is bent on being successful on the Senior Leaving Examination next July. He is a hard, careful worker. We wish him success.

Melchizedek Bartholomew Peterson hails from the delightful shores of Prince Edward. His youthful days were spent in constant company with nature—chasing the bee, hunting birds' nests and hens' eggs. As his head was slowly endeavoring to increase the distance between it and his feet, the increasing weight of his gigantic brain soon counteracted its utmost efforts. Having spent three years successfully as a teacher in his native county, he deemed it wise to attend Albert College, that he might further add to his already abundant store of knowledge. His most distinguishing characteristics are playing croquet and cricket, talking to his opposite and rising early from the table.

Personal Mention.

Miss Johnson's brother called on her last week.

Mr. Marsh of the city took tea at the college recently.

Miss Hattie Howard called at the college a few days ago.

H. V. Reddick is having good success at Syracuse University.

Mrs. Sinclair revived the memory of her

college days lately by again taking tea in our Dining Hall.

Miss Lenna Moran took tea with Miss Ford one evening last week.

Miss Lily Brock of Los Angeles, Cal., called on Miss Gardiner lately.

Rev. Mr. Anderson, Plainfield, called at the College a few days ago.

We were pleased to have Rev. A. H. Ranton in for tea a few nights ago.

Mrs. C. Garham, (nec Miss Katie Faull) called at the college a few days ago.

Miss Lillie Stickle, Stirling, called on Miss Faulkner last week.

Mrs. Carson paid one of her bright, cheery visits to the college lately.

Miss Kingston had a visitor one day in the person of her cousin, Miss Kingston.

Miss Gardiner's niece, Miss Lily Shaw of Peterboro is visiting at her grandfather's at the college.

We were pleased to have Rev. Mr. McIntyre and Mr. Ranton at prayers with us one morning last week.

Mr. McTavish and Mr. Herdman, Secretary of the Y.M.C.A. in the city, took tea at the college recently.

Miss Adams has returned to her home, having completed her course and received her diploma in commercial work.

Mr. F. B. Stafford is renewing old acquaintances in the city and helping Rev. Mr. Ranton with his revival services.

Miss Arletta Massey, one of our former students, is at a hospital in Huntsville taking a course in training as a nurse.

We are pleased to hear that Mr. W. G. Osborne, Bloomfield, has received his certificate from the Ontario Normal College.

The "Times" wishes to congratulate Miss Bessie Tonkin, a successful Senior Leaving candidate of last year, who has received her certificate from the Ontario Normal College.

Miss Batchelor of Jersey City visited us lately. She brings word that Miss Lizzie Lee is assistant matron of a hospital in Jersey City and discharges her duties most acceptably.

Miss Humphreys of Bracebridge paid us a short visit, and expressed great delight with everything she saw of our college life. She reports that Miss Jean Davidson is succeeding admirably in her school at Bracebridge.

NOTICE,**Livery and Hack Stables.**

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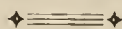
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